

A
Second Letter
TO THE
AUTHOR
OF THE
PREPARATION
FOR
Martyrdom;

And of the calm Answer to my *Bitter
Invective*, (as he falsely calls it.)

*Pfal. 101. ver. 3. I hate the sins of unfaithfulness, there shall no such cleave unto me.
Rom. 16. 17 18. Now I beseech you brethren, mark those which cause Divisions
and Offences, contrary to the Doctrine which ye have learned, and avoid them.
For they that are such, serve not our Lord Jesus Christ, but their own belly, and by
good words and fair speeches, deceive the hearts of the simple.
Tit. 1. 10, 11. and 13 ver. compar'd. There are many unruly vain talkers and decei-
vers, whose mouths must be stopped, who subvert whole Houses, teaching things
which they ought not.
Wherefore rebuke them sharply, that they may be found in the Faith.*

Printed for *Tho. Brampstone*, 1682.

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And of the calm answer to my bitter
 reproach (as he gently calls it).

Printed for the Government by J. S. G. & Co. Ltd.



A Second Letter to the Author of the Preparation for Martyrdom.

S I R,



T had been more for your Credit and Advantage every way, I think, quietly to have yielded and submitted, than to have made this feeble struggle; all you are like to gain by it, will be to fall, more conspicuously in this Conflict, with the greater solemnity and less pity. You have unhappily espoused an ill and long since baffled Cause; all your strength therefore (though never so great) cannot defend it. A little *David*, a Man of mean abilities, as I humbly confess my self to be, compar'd with the Learned Men of our Church, is big enough for the greatest *Goliath*, the tallest Champion of those Philistines, the adversaries of our *Israel*, the disturbers of our Peace upon so great disadvantage.

I reasonably expected you would have returned an answer to the particulars of my Letter, or said nothing to it; but since you declined it, at least for this time, and have instead of that, impertinently entertain'd us with a *Circumquaque* of a representation both of your Self and Book (how true, let the Reader hereafter judge.) And since you charge me with palpable falsehood in my manner of exposing so ill a Book (*Quasi in hunc quicquam gravius dici queat.*) I am forc'd now by this small Paper, to acquit my self

self of so great a scandal, and 'twill haply be the worse for you that you have put me upon such a necessity.

I am ill at leisure (I confess) at this time especially, who have other Fish enough (I thank God) to fry, yet I will spare an hour or two for my own just vindication in the sight of all, who am (I am confident) abundantly justify'd already by all hearty lovers of the Truth, and of our Church and Establishment, who have had the opportunity to compare our little Books together.

And here (Sir,) before I go any further, I do protest unto you in all sincerity, that I do not bear any the least malice to your Person, nor do I envy your fortune, but only as a true Son of the best and most primitive Church in the World, whose Doctrine, Discipline, and Worship are truly Catholick, and Apostolical; I have always (as occasions were offered) defended her as well as I could, (though to my loss in some respects) and will by the Grace of God persist so to do, to the utmost of my small power, and not willingly, nor contentedly suffer her to be run down, or supplanted by Men of ingratitude and disobedience.

In the First place then, With what face can you call my Letter a bitter Investive, when as your Book, that mine encounters, is a most virulent Libel against the Government? What reason is there then that we should write all in Oyl, when as you write in Vinegar and Gall; we for it, and your against it? Sure you are the Men whom the *Psalmist* speaks of, Your Tongues are your own, you only therefore ought to speak, and all others must keep silence before you. What would you have us do, when you come upon us with open mouth, belching out (debauch'd Cavaliers, prophane Rabble) and a great deal more of the like stuff; must we meet you with Hat in hand, and your Humble Servant in our Mouth, with the additional Ceremony of a low Congee? You bite so damnable hard, that you must not blame us, if we have found out instruments to break your hold, *Umbone pepellitur umbo, & Cuspide Cuspis*; Would you have us then come forth against such Assailants with Brooms in our hands to answer your Halberts? besides, Who began? Were not you the first aggressor? How pertinently therefore you adorn'd the Title Page of your calm Answer, with that of the Great Apostle, *Render not evil for evil, nor railing for railing*, in favour of your own Cause; I appeal to every indifferent person. If it were true indeed, that my Letter had something of railery in it, (which no honest Man that I know, ever yet charg'd it with)

it was upon a just provocation, it was to answer you in your kind^o (as you speak) but you rail'd at us without any provocation at all, or temptation, unless it were your malice to our Church, or an ambition to gratify her enemies.

Whether you design'd that *Tea* or *No* by your First Book, that of *Martyrdom*; I will not be positive, but I know what I think as to that; but this I am well assur'd of, that they are very much oblig'd by it, as appears by that ferment of Rage that boils over at their Mouths, against any one that presumes to touch it without reverence.

Upon this whole matter then, he that reads both our Papers, and compares 'em together, if he be not huddled with prejudice, or suborn'd with a strange degree of pre-possession, must needs confess that mine may well pass for a *Panegyrick*, compar'd with your *Virulent Invektive*, and that levell'd against three parts of four of the Kingdom, in value at least.

Indeed you put your self in sometimes, *We this*, and *We that*, and all as black as a Coal, or the insides of those Chimneys you speak of, Pag. 2. *By which the smoak of the Dissenters Zeal against our English Littlefimes has its vent.* Sir, you can best give an account of your self, you best know your own Heart and Life; but why so many must bear you company in so horrid guilt, I understand not the reason; but you were well assured before-hand, that the Brethren would take you to be quite another Man, for all that your seemingly profound Humility, and the lavish Confession of your self.

The next thing you are angry with, is my saying, That the Title of your Book (*viz.*) *A preparation for Martyrdom* breath'd little less (at that time especially when you publish'd that Book) than down-right Sedition. When as you say, your real intention thereby was to prevent it; but how far that can be made out, will appear anon from the Contents of your said Book, and the slender defence you make.

To justify your Title therefore, and the design of your Book, you insist upon a Vote of Parliament, that there was a Popish Plot, and upon the Kings Proclamation for a Fast thereupon.

Die Martii. 25 Martii, 1679.

Resolved (*Nemine contradicente*) that there was a Popish Plot. Who doubts of it? And we may add, Resolved also by two Thirds of the Nation, that there was about the same time the superfection of another Plot. But Sir, (if we be not all extreemly mistaken) your Book came forth two Years after this. But to clear this Business; for great weight is laid upon it. The Parliament, the last but two, and the long Parliament likewise (or I am much deceived) Voted that there was a Popish Plot: we none of us offer to deny it, and so there has been all along, no doubt, since the Reformation. A Fast was therefore appointed, to implore the Divine Aid against their restless Malice. But the Plot however was at that time discovered, several of the Plotters Executed; and the Popish Lords, those great Artificers of the intended Mischief, fast up in the *Tower*, and are there still, for ought I know, and so the strength of it, for that time at least, was broken: Where was the greatness of the Danger for the present then? But, Sir, after this, after this Parliament that thus Voted, was dismissed, and another, and another after that were Called, and both in a little time (you know for what reason) Dissolved, and the latter of 'em almost before it had a being; Then the Tongues and Pens of the Faction were busie at work to gain the People into a belief, that Popery was the Design, and that like a Torrent, it was now a coming (the Banks of a Parliament which should have kept it off being now taken away) very fiercely upon them, and that now the Forty thousand black Bills before prophesied of, would be about their Heads, and the Romish Knives were even at their Throats. Now for you, or any Man, at such a time as this, to thrust a Book into the World, under the title of a *Preparation for Martyrdom*, made it look as bad at least as I have represented it, and was and ever will be so reputed by all indifferent Persons, who have not sacrific'd their Reasons to their Passions.

If you design'd (as you say) thereby to prevent Sedition, why did you not give your Book a Name accommodate to that end? Why did you not call it an Antidote against Sedition, or the like? But alas! you know very well, that the subject Matter of your Book would not bear it, unless it were by a Figure, call'd

call'd *Aniaphras*, which puts one contrary for another ; and you might as well have written, this is a Lamb, to the Portraiture of a Lion. But to call it a Preparation for Martyrdom, at that time you wrote, a time of so much Distrust and Jealousie, was in effect a Preparation for Rebellion ; unless you can imagine, that the People of this Nation, of the Faction particularly, would tamely give their Throats for the Cutting, without any resistance, but you know they have been otherwise instructed by their Teachers, and particularly by your self, *Page 18.* of your Martyrdom, where you say, *That every one is warranted to oppose Popish Usurpation unto Death* ; perhaps you will endeavour to come off here with some subtle Comment upon the Text.

I took so much notice of the Title of your Book, because the Title of a Book many times is of pernicious influence ; many that have neither Opportunity, nor Wit, nor Leisure perhaps, to peruse a Book so as to understand it thoroughly, may yet understand the proper meaning of two or three Words on the Title Page, staring there in Capital Letters, and do many times, doubtless, make very fearful Conclusions thence ; as without question, and to my own knowledg, many did from that Title of yours. Alack, would they say, that good Man has shew'd us our danger, *Ipse dixit*, 'tis so therefore certainly. Nay Neighbour, he has writ a Book to prepare us for Martyrdom ; 'tis come to this therefore, we must shortly either Die, or fight for our Religion : But before a *Papist* shall Kill me, Neighbour, mark what I say, I will fight Blood up to the Ears ; he that has my Life shall pay for it. And thus they animate one another, till half the Country is on tiptoe for War and Desolation.

The next thing you complain of, is, That I have perverted the Genuine sense of your Words. Now to clear my self of this Aspersiō, I know not what better course to take, then to amass and heap together, some of the worst passages in your Book of *Mort.* that so the Reader of this, may *uno intuitu*, at once see them, and wonder at you. And here, *Inopem me Copia*— they are so many and so rank, I know not where to choose, and I am even afraid, God is my Witness, and that in pure respect to you, to name some of them ; but in my defence, you have forc'd me to it.

And, First, You represent all the King's Friends and Followers, in the late sad Times, as a sort of Persons abandon'd to all
manner

manner of Wickedness: As plainly appears by those many opprobrious Characters, and very hard Names you bestow on that Party, without any Exception or Limitation, as Page 4. *The overspreading Profaneness of the Royalists*, and yet you would make us Fools, and believe what you say Page 4. of your calm Answer at the bottom, that *The Nobility and Gentry on the King's part, are not comprehended within this black Charge*. What will you make of the word *Overspreading*, when there is nothing before or after it, to restrain its utmost Latitude of Sense? This is to daub with untampered Mortar. And now Reader, *Crimine ab uno disce omnia*, Thou mayst judge of the whole Lion, by this one Paw. And what reason this Man has, to charge me with perverting the plain Sense of his words, when no Man living that reads these words, will or can (unless it be himself, now that he is ashamed of them) put any other sense upon 'em, then that I have done.

But here in the next place, his candor to the Enemies of these profane Royalists: He uncharitably thought, that they had made Religion, or a profession of Godliness (to keep his own words) an Artifice to drive on Rebellious designs: This is spoken of the generality of the Rebels, without any scruple at all, they were in no fault, good Men, no Hypocrites at least; I was one indeed, says he, uncharitable and wicked as to think so, but God forgive me for it. And as to some few of 'em, which were the Ring-leaders, or as he says, the great Artificers of our Troubles, it was only probable, not certain, not demonstrable that they did so, *Ibid*.

Page 6. These Royalists are called *Debauched Cavaliers*. Page 7. *Psophane Rabble*, and Page 6. again, *An Army of Achans, or Thieves*, and that by very good Authority: But if you will talk of Perverting, here it is with a witness. For that which the Pious Doctor intended for the Cure of some bad Men among them, (*viz.*) These Cavaliers, is by this other Doctor, applied as an argument to enforce the former assertion of the overspreading Profaneness of the Royal Party.— Well, the Bishop is obliged to you.

And was it so then, and is it not so now? Say you Page 7. in a great measure, The profaneness then of the Royalists was universal before, even to the whole length of the Measure, (for Sir, *Exceptio facit Regulam in non exceptis*) but now it falls

Two or Three inches short of the whole length. Then, as now (*Page 7.*) not only the whole Laity of that party, but some great Churchmen, (Bishops I suppose you mean) and perhaps among these the Arch-Bishop *Land* (because no great friend to Puritans) and others of lower rates, were not only profane themselves, but persecuted those as Puritans, who were serious and orderly in their Conversation ; And this you call a general prevailing of the Spirit of Profaneness among the Cavaliers in the beginning of the same paragraph, *Page 7.* And now is not this a heavy Charge upon those great Church-men in those days, that they did discountenance all serious Holiness, and reckon upon, and reproach Men as Fanaticks, only because they were not profane ? And is it not so in a great measure, says he, at this day ? He thinks so no doubt, nay, he speaks it out ; for a little lower in the same *Page 7.* he speaks of many loose persons of the Clergy, as well as of the Laity among us ; and that the Palladium they strive to secure, is profaneness. But now Sir, in your Second Paper, you seem to retract this Censure upon the (*Many*) of the Clergy, and to make some little satisfaction, and anything shall serve for me : I have a mind only to shew you your error, not to do you any harm ; we do none of us (I think) wish one hair of your Head to perish, only we would set that straight in point of Judgment.]

How unluckily (Sir) did you let fall that word, many loose Clergy (*Many*) ? Now let but the charity of a Dissenter sit in Judgment upon this, and then let the whole Body of the Clergy be divided into Five parts, and Four of 'em I dare say, will be crowded into this (*Many*). But now Sir, *Page 5.* of your *Calm Answer*, you are pleas'd to confess, that we have a more Pious and Learned Clergy, than any Christian Church in the World can shew ; *Geneva* it self then not excepted. God be praised for it.

Page 8. of your *Mart.* You speak of Holy, Meek, and Humble Papists. And *Page 4.* Of your *Calm Answer*, of Loyal, Humble, and Conscientious *Non-Cons* ; but scarce one tolerable word for either *Royalists* or *Conformists* throughout your whole Book, which has given so much offence, and which makes us apt to believe, that you are quite gone from us ; or indeed that you never were cordially of us. But Sir, if any of those Dissenters be so good Men, you should have mention'd 'm, under some other formality than that of *Non-Cons*, for as such I still think 'em unrighteous Persons, and not ever Loyal, Humble, or Conscientious neither.

As to that shrewd reflexion we thought you made upon (All) the Abby-Land, and Impropriation-Men. I am glad if here you have found any hole to creep out at ; but not one Reader of Five hundred, I dare say, took you in that limited Sence, in which you say you ought to be understood ; For why should the word (*Such*) there refer to Achans and Hobbists in another Paragraph, and not rather to the Men who hold Abby-Lands and Impropriations, directly pointed at in the same Paragraph ; where that word (*Such*) is twice found. But still Sir, we are where we were before ; the poor Cavalier Abbots and Tything-men (whose defence I have espous'd) have no benefit at all by this restriction ; they were all Debaucht, Rabble, Achans, before, and these Achans and Profanists you still own were in your meaning ; and so any of these having their Estates chiefly in Abby-Lands and Impropriations will compound : but I am ev'n afraid for you, as much as to put the question who they must Compound with, the King or the Duke, the Pope or the D—l : and for what, why their Estates ; but their Title you say is good, *Page 5.* of your *Calm Answer* : What need they fear any thing then but a Popish Successor ? Ay ! there it is, yet you say, *Page 7.* of your *Calm Answer*, that you did not in your First Book as much as make the least insinuation, not so much as one Syllable of any jealousy of His Majesties Royal Successor. Thus you stalk on forward, and neither see nor consider the Precipice before you ; but you will do honestly as well as wisely, not to meddle with such matters that are so much too high for you.

Page 30. of your Book, the Sons of the Church, (for such are all those who maintain and express a zeal for the Law of the Land, and the Constitutions of the Church, for all your gibing (forsooth) to it.) Vicious Persecutors, and drunken and debauched Dammees, are all of a Tribe, according to this Gentlemans reckoning. And now Reader, I hope you have had enough of this stuff, this may pass for *Billingsgate* Rhetorick only ; but what's behind is of a more dangerous nature, and a higher Charge therefore, as an error in judgment about weighty matters, defended and made publick, is far worse than an error in Life (though I will excuse for neither) the one is only Personal and Transient ; the other is more Lasting and Diffusive ; and many times (as I said) leading to the witchcraft of Rebellion, the ruine of Kingdoms and States, and the destruction of myriads of Souls. And First, Sir,

Yours

You make Conformity but a thing indifferent, neither Circumcision nor Uncircumcision, neither Conformity nor Nonconformity availeth any thing, but the new Creature, but to live well; but how can we be good Men, unless we be good Subjects, how can God have his due? that is to say, an uniform obedience from us, unless *Cæsar* or the King have his due, whom God Commands us to obey in all his just and lawful Commands? and Sir, you are the First Divine I ever heard of, that made that paraphrase upon those words (*viz.*) *Neither Circumcision, &c.* I may indeed say, you comply, &c. Page 21. And for the same reason therefore, if that be all, you may chuse; nor do you mend it in your Second Paper: for Page 4. of that you say only, *That you assert the lawfulness of Conformity*; now if by (*Lawfulness*) you mean only that it is not sinful, then this *Lawfulness* will amount to no more than your former (*I may*) and then the Government is still out of doors; but if you mean by (*Lawfulness*) that it is by *Law* required, and that no Subject can without sin refuse to Conform, I once more beg you will speak that word out.

Secondly, Page 11. At the bottom you involve our Church in the grievous guilt of Schism, and indeed all the Christian Churches in the World, there being none of 'em but impose in Rituals as well as we, and justly require and exact a Religious observation of 'em from their several Members. For after you laid down, that Baptism, and Repentance towards God, and Faith in our Lord Jesus Christ, were the only necessary terms of Communion with any Christian Church (though I heard you once say,) that you took *Seneca* to be one of us, and yet I never heard he was Baptiz'd; one should have thought therefore, that *Baptism* might have been left out of those necessary qualifications for Church-Communion. And *Socrates*, Page 13. You reckon not only a *Saint*, but a *Martyr of God*; with all my heart. After I say you had said that, you go on and affirm, *That if any Society of Christians shall impale themselves by mutual Compacts, or by setting up other new and unnecessary terms of Communion*; any thing above or beyond those three necessary Qualifications, Baptism, Faith, and Repentance, that Church (you say) is Schismatical; now does not all the World know, that the Church of *England* does impose beyond this? nor can any Man, for instance, legally receive the Sacrament of the Lords Supper, but upon his knees, and therefore by immediate consequence, the Church of *England* is by you decla-

red Schifinatical. You are fond of your new Positions and Theorems, but you consider not the mischievous consequences they do unavoidably lead to. Nay Page 12. At the end of the First Paragraph, you in a manner conclude the whole Kingdom, in Schifm; *The Church*, her Governours at least, for imposing in these unnecessary things; and the Dissenters (there I joyn with you) for not complying; but you add what you might well have left out, (provided they may do it without Sin) and that surely they may do, since they have no Command from God to the contrary; nor can Conscience therefore for the same reason put in any Plea for any such exemption, since the Law of God is to Guide and Govern that: So that here is once more *Athanasius contra mundum*, & *Mundus contra Athanasium*: *Athanasius* against the World, and the World against *Athanasius*; all out of the way but his serious self. You pretend (Sir) all along, that Peace and Union among Christian Brethren, is the thing you so much desire, and the way you take to agree 'em about their several claims, is dispaling, neither thine nor mine, but to lay all common; and this you call in the next Paragraph, *Latitude of Conscience*, and seem very much to magnify it, and to rejoyce in it; but Sir, this Latitudinarian Principle, this forlorn Charity, is the very bane of the Church; and it is plain, that it has lost more ground, and more Members from her Body by a few Months Toleration, than she will recover again perhaps in many years. And our Christian Liberty, of which you make mention in this same Paragraph, is a Liberty from Sin only (now the yoke of the Mosaical Pædagogy is taken away) and there being no Sin in Conformity, as I have in my other Paper sufficiently (I think) made out, our Christian Liberty cannot thereby be infringed, or in the least invaded, but by standing out Conformity, it manifestly is.

Page 22. You tell us, that to Command indisputably, is the Master vein of Popery, and is not our Church then Popish I pray? if what you here lay down be true, does the not Command indisputably in things in their own nature indifferent, and that most justly? this you call Page 21. at the bottom, the *Authority* (forsooth) of the Church, Commanding, which is an Usurping upon the Prerogative of God himself, to whom alone (you say) it belongs to Command indisputable Obedience. Sir, had this stuff been sent us from *Kidderminster*, or Dr *Owen*, it might have past well enough: we expect no better from such; but for you a Minister in

in our Church, a Man of such Authority with the Multitude, for you, I say, to publish such Doctrines as these, is perhaps one of the greatest Wonders that ever his Grace the D. of M. saw, or heard of. But, Sir, to put an end to this, if you and I did live within the Pale of the *Romish Church*, within the circle of her Jurisdiction, and should break Communion with her only for imposing of different things, we could not escape the guilt of Schism; these things are left to the Church's discretion, and they are Schismatics that refuse to obey her in them.

The Learned distinguish of Four things, which make a Separation from any Church lawful. 1. Intollerable Persecution. 2. Heresie in the body Ecclesiastical. 3. Idolatry. And 4. When the Church is the Seat of Antichrist. Now let our Separatists but prove the Church of *England* guilty of any of these, and then may they by the same Arguments, prove their Separation to be Lawful, and for some weighty Cause.

And here we may observe also, that Schism is twofold, Negative, or Positive. Negative, that is, when a Man leaves the Church and her Communion quietly, without stir, or opposition. 2. Positive, When a Man not only leaves the Church, but also sets up another Church, or Assembly, in opposition to it, one Altar against another; this is Schism by way of Eminency. That Man therefore that comes to our Church duly, and there behaves himself decently and orderly, though he do dislike some thing, or things in our Worship, yet if he keep such his dislike to himself, he is to me neither Dissenter nor *Presbyterian*. I am cordially affectioned to all such; but for Men to Rail at, and Condemn that which in their Practice they own, is vile Hypocrisie; and for others peevishly to forsake our Congregations, and not only so, but also to set up other Altars against ours, to publish their dislikes, to argue against that Government they ought to submit to, a holy Violence must be offered to such; and 'tis but reason and charity to their Souls, that they should be compelled out of the Hedges, and the Conventicles, that God's House may be filled, and his Table well furnished with Guests.

And as you do interpretatively charge the Church with Schism and Popery, so the Government, with most Impious, Tyranny, in Commanding contrary to the Law of God, and punishing for not obeying such Mandates. I do not deny but that you do

Page 10. reckon a Man's fearing God and the King, and not meddling with them that are given to change, one warranted cause of Martyrdom: This looks well, and as an instance of your Loyalty and Obedience to Authority; but what you give with one hand, you quickly take away with the other. For Page 12. at the bottom, you say, If you Suffer for exercising the true Worship of God, either singly as *Daniel*, or socially, with other devout Persons fearing God, (as the Primitive Christians) did daily and weekly, not forsaking the Assembling themselves together, *Heb. 10. 25.* and all this in considerable Numbers (for so you explain your self in the next Paragraph) you suffer for Righteousness sake; For God (you say) is God, and will be Worshipped whether Man will allow it or no. Now I challenge any Man to shew me any where, any thing that pleads more fully for the Conventicles then this does; here's not only the lawfulness, but necessity of 'em asserted. But our Author does not consider, that there is a great deal of difference between a Church in its Infancy, and at full Stature, between a Church in Constituting, and a Church Constituted, between a Church in profound Peace, and under Persecution, in a Heathen state, and in Nations where the Princes are Christians, and Nursing Fathers of the Church, and Defenders of the Faith, whose Right it was all along adjudged, by the common Suffrages of the Church-Governors, or Bishops, to prescribe general Rules for administration of Church-Government, and the Circumstantials of Worship; nor was any thing thought Authentick in this kind, or Practicable, till Ratified by the Civil Supream Magistrate. Nay, our Author to make sure work here, the poor Informers are suppos'd by him, Page 31. to be *Vicious Persecutors*: And thus he is not affraid to flie in the face of an Act of Parliament, thereby to keep up a Lecture, or a Conventicle. Well, but he has something yet like a Salve this, in the next Paragraph, Page 13. at the top: *The Civil Governor*, he says, *for all this, may require Security from these that thus Meet daily, and in considerable Numbers, that they shall not Complot the disturbance of the Publick Peace.* But how senseless and unpracticable is this, (if there were now Law forbidding them) the King must require Security from the Conventiclars, when as no Man can certainly tell who they are that do so meet, or when or where they do it. Thus, Sir, you run desperate Points, and then you would feign fetch your self off again; you break the
Heads

Heads of Church and State, and then speedily prepare your Plaisters. But the mischief is, they are too short and narrow to cover the Wounds, your Salvo's are too weak to kill the Poyson your Doctrines carry in 'em.

And now I appeal to all Persons of unprejudiced Minds, whether you had any reason to say, I dealt hardly with you in my first Paper, since I purposely forbore, and that in pure respect to you, particularly to take notice of these so very dangerous Passages in your Book; and now if these Four particulars put together, will not make that Scouring Dose, you so impatiently wait for, I know not what will: If these things were irresistibly charg'd upon me, as they are upon you, and I were in your Circumstances, I think it would go near bringing a *Dysentery* upon me. And, Sir, without any more ado, if you do not seasonably prevent it, by giving the Church some tolerable satisfaction concerning these things, you may look for another Dose from another Quarter, administred by those, which yet (God be thanked) have a Power over you. If you were cordially for the King and the Bishops, you would be more tender of the Laws, both Civil and Ecclesiastical; and he that by Speaking or Writing, undermines the Government of either of these, does at the same time prove to the World, that he is Anti-Monarchical, and Anti-Episcopal too.

If you have so few Dissenters in your Parish, I am glad to hear it, as also that you Conform so fully; but all that I shall say to this now, is this, That either you are very faulty in that Point, or you are bely'd most horribly.

In the next place, I must take a little notice of what you say, Page 36, and 37. of an *Oratorical, and almost Enthusiastical way of Prayer, and how that some learned Men fall short of it, because they do not use the means of Reading, Meditation, and Exercise, and humble Dependence upon God.* Now, *Tertium è Cælo cecidit Cato*; No sort of Men must escape your Censure. All I shall say to't at this time, is this, There is no need of taking so much pains, to acquire such an Oratorical way of Praying; for as to private Prayer, the meanest Person almost knows how to make his desires known unto God, in secret by himself, much more the Learned then sure; and if they be not so fluent and ready in it, it matters not, plain words with broken sighs there, are the best Oratory. And as to publick Devotions, there is less need of it, of
such

such a fluency, since we have, blessed be God, so Good, so Divine a Liturgy, to the use of which, the Clergy are tied in all publick Offices of Religion. Besides, the Canon, as well as the Act of Uniformity, excludes the use of all such Extemporary Effusions there, that is in Publick, especially when they are (as many times they be) extended, like an Evening shadow, to a prodigious length, and which many times like that, are very empty too; and 'twere well if that were all the ill that attends most of such Prayers. I have heard Prayers of this kind sometimes my self over sick Persons, and when all was done, the Office in the Common Prayer Book for the Visitation of the Sick, contain'd infinitely more of Substance, than those long, confused, and many times impertinent Babble, in comparison, which yet they will be apt, from this part of your Book, to call Sacred Oratory, which looks like a volumn of Ciphers, compar'd with the pithy Prayers of the Church; which (like small Figures in a Number, though they be of no great bulk, yet stand for much) are full of Sacred Matter.

Learned Men that are honest Churchmen, better understand what they are Sworn to, and how they ought rather to Conform to the Rubrick and Canon, than to study, or use this kind of Oratory in derogation of the holy Service of the Church; those who are most fond of their own Effusions, are the greatest despisers of the Churches Prayers: Yet those Men who are for the Liturgy, and the constant use of it, they have this advantage of that other sort of Praying Men, they know before-hand what they are to say, and whilst the other are a struggling with invention what next to utter, ours have the benefit of exercising their Devotions. Whilst those are beating their Heads for words, these have nothing else to do but to pour out their Hearts to God with that excellent Matter prepared to their Hands, and approved of by the Suffrages of all the best and wisest Men in the World, that ever were acquainted with our Service. And whatever the admirers of Extemporary Prayers think or say to the contrary, those Prayers are as much Forms to the Hearers of 'em as ours are; yet this is their usual Plea against ours, that they are set Forms, and therefore great dampers of the Spirit. And Doctor *Stillingsfleet* tells us, That it was a Jesuit that first brought up this Extemporary way of Prayer here in *England*, with a design, belike, to bring our Liturgy into contempt; and if that

was

was the end, 'tis gain'd in a great measure, many thousands in in *England* reckoning upon no other Prayers, as of any value, but their Extemporary ones, and judging of the abilities of the Clergy, by their strength and readiness in this way of Devotion, which yet to wise Men, looks rather like a Rhetorical Ostentation, then any part of serious Worship to Almighty God.

You desire me (if I can) to satisfy you in one point (and I will endeavour to do it) viz. which way you might bring more Glory to God, and vindicate the Honour of our blessed Sovereign the Royal Martyr, and the credit of a good Cause, then by owning it was for our Sins, (the Sins of us Subjects, of us Cavaliers you should have said, otherwise you are gone from your first hold) that we suffered so much, lost our good King, and were given over to the will of our enemies.

R. I will not (as you seem to do) presume to assign any particular reason for this or that Act of Divine Providence ; but (that I may give God the Glory of his Justice) that the Sins of this Nation brought so great a Curse upon us, I am very ready and willing to believe ; but then were the poor Cavaliers Sinners above all *Englishmen*, I cannot believe that, peradventure in all other respects, there was not a Pin to choose between them and their Enemies, as to strict Piety or Morality, only in this, the Cavalier had the better on't, in that he was the better Subject, and the more conscientious observer of his Oaths ; and so far the better Christian of the two. Then for the credit of a good Cause, Alas, Sir, you cannot but know, that there is nothing more ordinary and obvious, then a *Prosperum Scelus*, a prosperous Wickedness, otherwise how came Juecism to prevail so much, and to spread it self over so many of those once most flourishing Plantations of the Christian Religion ; or Popery to extend it self further then our true Religion ? The Heathen Poet could have answered this Question, who said, *Cavet successibus opto quisquis ab eventu facta notanda putat.* The King's unsuccessfulness therefore in those Wars, does not prove that his Cause was any whit the less Creditable or Just. Shall I now shoot my Bolt, and give in my opinion of the Reason probably of that Calamity that then beset us ? I think it might very well be the Luciferian Pride of a heady Faction, who would not have that good Man to Rule over them, presuming themselves fitter to Govern then their Lawful King, then their Natural Lord, and therefore at

might very well be, that God (judicially) suffered 'em to be filled with their own Ways, and that glorious King to be taken away, because they were not worthy of him, and themselves in a while to be made Slaves to their own Fellow-Subjects, to a vile Usurpation; and the honest *Cavaliers* (as in all publick Calamities, the good and bad promiscuously Suffer together) were made Fellow-Sufferers with them. But (if we may judge of Causes by the Events, then truly *Cavaliers* still had the better out, for to them (blessed be God) a Light is sprung after that black Night, gladness and joy of Heart, they have a King again to Rule over them, the Gracious Son of that Glorious Father, and with him we have restor'd unto us our Religion, our Church, yea our Estate too, our Judges as at the first, and our Counsellors as at the beginning; and all this in so wonderful a manner, as if Heav'n had had the immediate conduct of that whole Affair: but what's come of their Enemies? many of their Ringleaders are fall'n Sacrifices to Justice, others of 'em have their Houses gone, and their Names are going (in all appearance) after them; Why you should therefore charge that great Judgment, intirely upon the debauchery and profaneness of the Royal Party, I know not; and as little do I know any good reason why you should receive so many Letters of Thanks for your Book from any Loyal, if they were considerate persons. I am sure we have several Letters from remote parts of the Kingdom, that call it *A Seditious Pamphlet*. Perhaps those that wrote to you, were profess'd *Non-Coms*; or at best, but half-pac'd in Conformity, or the off-spring of such who had their hands in the late Kings Blood; and if they were these Men, they made you (if that was all) but too slender a return for so great a kindness, who had removed the guilt of that Kings Blood from them, and laid it (Wholly) at the doors of the *Cavaliers*, as the just wages of their iniquity; and their Sins you say, are at this day rising towards the like head; and therefore sure may be expected to pull down the like vengeance upon them. But what does all this tend to? but to excite the Godly party to another Holy War; and (when they shall think fit to pronounce, that these *Amorites* have again filled up the measure of their impieties,) to set themselves vigorously again to rid the World of so unprofitable, nay, of so execrable a burthen, and yet there is nothing, you say, of Sedition lurking in this Charge against the *Cavaliers*, or the Royal Party. You may very well say, *Pudēs*

hæc opprobria, &c. These things are too plain to be deny'd, and they are too bad to be defended. And now I think there is nothing in yours that is material, unanswered; and I presume, that my First Paper stands still unshaken, by any thing you have brought against it.

What I have said in both this and that, may perhaps do something at least towards confirming those that are honest in their honesty still, and that will abundantly recompence my pains with them: but if others be settled on their Lees, and will not be stirred, notwithstanding our endeavours to reduce them from the error of their ways, we cannot help that, *Ephraim is joyn'd to Idols, let him alone, and be that is filthy, let him be filthy still*, are dismal Curses. But for you (Sir) I heartily love you, and wish your welfare, and my Prayer therefore to God for you is, that he will give you a sight of your error, and that you will no longer dance in your own Net, and that you will not aggravate your fault by any further defending, or excusing of it, or think to make your escape in a mist of secret meanings, but rather heartily confess and retract it, and you need not be ashamed of that, since you have so many great examples for it, both antient and modern: If it was done maliciously, and at the instigation of some Grandees of the contrary part, in God's Name break off all such unlucky adherences, and come wholly over to us: but haply they were all over-sights, do but confess that, and your work, I dare say, is done. Our Lord, the great Shepheard of the Sheep will, I trust, pardon you for publishing such dissipating, such dividing Doctrines; the Church, our Holy Mother, who at present is so much scandalized, will be reconciled to you, and all her true Sons will be ready and joyful with open Hearts and Arms, to receive and embrace you with Love and Honour, and particularly.

Your Humble Servant.